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7 Dec 1880

"The Voice"

Vol. III.

No. IV.

Fr. H. Potts.
G. H. Beard.

Editor.
Assistant

"Contents"

| | |
|--------------------------------------|--------------|
| Editorial. | Editor. |
| Mahomet & his Religion. | G. H. Beard. |
| Humble Scrawl. | Anonymous. |
| Squibs. | Editor. |
| Ignorance stalk in through the Land. | Editor. |
| The Pre-Historic Man. | Editor. |

Editorial
Vol - III ————— No. 4

One of our distinguished Editors has wisely said that Procrastination was the thief of time, a fact which we are fully convinced of, as we have been inclined to think we had not the time to attend to ~~this~~ ^{this paper}, and if was at the last possible moment that our Editorial was commenced, and not having any particular ability for ^{that} special branch of business, you must not expect this Paper to equal those preceeding it. If we may be allowed we would like to add one more suggestion for a method of having our Meetings prompt in opening. I notice in looking over the Papers of the past that every Editor has had a good deal to say of the importance of being punctual and every Critic has made special mention of it. Now the suggestion we would like to make is that we act upon the old saying practice what you preach we have all shown our selves to be A M! at preaching we have done it steady and honest for a long time but the practice part has been seriously omitted now let us take up that branch and push it

as vigorously as we have to others
and I think the President will
be able to call the meeting to order
at time and with all the members
present a thing that has not happened
the class. I'll venture to say since its
organization. Perhaps a fine would
remind them that it was just a
convenient for them to be at the app-
ointed places at seven forty five as
it would be at eight. We are glad to
be able to say that the class has
added a very valuable member to its
number in the person of Mr. Moulton
of which our last Editor told us a
bout, but the Editor of the Voice
Vol. III No. 4 is especially enthusiastic
and it is as much as Mr. Moulton
is a valuable member, but above
all his presence adds are more
to the Democratic side of the house.
Let this good work continue!

We wish to extend our thanks to Mr.
G. H. Beard for his article on
Mahomet and his Religion. It is
we believe one of the best articles ever
contributed to the paper, it shows
that he has spent a great deal of time
and study on the subjects

Editor

Mahomet, & His Religion.

We live in a time of deep religious interest. The great world of thought is rapidly advancing, & with each new development, religion, & its study, gains new life, new impulses. Pushing their eager inquiry to the remotest ends, — unwilling to be restricted by ^{any obstacle, men, in the church & out of it, believers and} space or by time, — the greater minds press ^{unbelievers are pressing on to test the claims of the eight} forward in the van, — the multitude, with ^{or ten great religions of the world.} eager footsteps, follow. — And so, it would seem that, living as we do, in a Christian land, & enjoying the blessings of a Christian civilization, we cannot afford to be ignorant of that great religion of the East, which is to-day professed by one-sixth of the human race, ^{or about 200,000,000 people} & the influence of which is so great and ^{in many respects, so remarkable.} astounding.

For this reason we shall attempt to invite investigation and study, by giving, in the following pages, an outline of the history of Mahomet & his religion; and hoping for leniency from those readers of The Voice who may be well acquainted with the subject, we trust that it may not be without useful interest to others.

Previous to the birth of Mahomet, in (about) 569 A.D., the Arabs had been a divided people, wandering about in tribes, whose religions were Judaism, Christianity, idolatry or fetishism, and these ^{were intermingled &} confused & jumbled.

* It will be a useful thing if you compare in your thought, as I pass this subject in review, this religious prophet with J. & Christ, and the Mahomedan religion & Christianity. We are all so jammed with the latter, that this will not be heard.

and divided into sects far too numerous to mention here. With the birth of the Prophet a new era commences, and his religion, as we shall afterward see, is destined to unite into one mighty whole these now widely diversified believers.

Mahomet was the only son of Abdallah, of the wealthy tribe of Koreish, whose beauty & attractions were so great, that, according to tradition, 200 virgins died of broken hearts on the night he was married to Amina, his wife.

Scarcely two months had elapsed after Mahomet's birth, before his father died, & his mother's death occurred when he was but seven years of age. In consequence he was cared for, & brought up, by his uncle, Abu Taleb, to whose protection he not only owed much of his success, but also his life. The first forty years of that ~~the~~ life, were spent in business & trade, - nevertheless religious impressions were early made upon his youthful mind.

Employed, as he was, in the beginning, as a shepherd, & more particularly in accompanying his uncle on traveling expeditions, the opportunities of learning & imbibing those many and strange superstitions, so common to wandering tribes, were not few. These appear to have exercised over him great influence, his memory being retentive, and his imagination wild and fertile.

When 25 years old, the

young man was employed by Khadijah, a rich widow, to take charge of her business, his character in early life ^{as a trader} having been quite exemplary. Shortly after, he was married to this woman, who remained until her death, his sole and honored wife.

Gross idolatry was at this time, common in Arabia, & to this Mahomet conceived an intense hatred, probably originating from some principles of Christianity, taught him in earlier years.

Convinced of what he deemed the necessity of a great reform, the impression soon came to him - at first, uncertainly, but afterwards confirmed by the prophecies of Waraka, the pretended Astrologist, - that he was a prophet, sent by God to work this reform. Never did he claim to set up a new religion, but, rather, to re-establish the true faith, - and it is remarkable how similar, & indeed, identical was his original creed with ^{some of} the doctrines of Christianity.

Adam, Noah, Abraham, Moses and Jesus he recognized as true prophets, - rejecting of course the divinity of Jesus Christ, & claiming himself to be the last & greatest of the prophets. To the Old Testament he constantly referred, as authority for his mission, allowing that to have been the true religious code for the time of Moses, which was succeeded and surpassed by the Gospels in Christ's

time, which, in turn, was finally superseded by the Koran. And we should not forget to mention that the Arabs, of whom Mahomet was one, ^{perhaps with some warrant} ~~it would seem, with good reason,~~ to be descended from Abraham, through his son Ishmael, of whose mighty posterity mention is made in the Bible.

The principal doctrine of Islamism, - & that which gave to it ~~so~~ so mighty a power, was the declared unity of God, expressed in their oft repeated phrase, "There is no God but God", & to this was added "and ^{Mahomet} Mohammed is His prophet."

This was the burden of his message, which he preached at every opportunity in the public places, after five years keeping the revelation of his mission a secret to his family. From the first announcement of himself as a prophet sent by God, ridicule and scorn attended him wherever he went, & by none was he more bitterly assailed, than by the members of his own family and tribe.

To so great an extent was this true, that, for several years, his dwelling place was constantly changed from Mecca to the caves in the mountains, & ^{only} by thus hiding himself, ^{his} safety was ~~alone~~ secured.

But great changes were the result of these persecutions. About the year 622, - first, Mahomet's few followers, - and then he, himself, - removed by stealth from Mecca, which flight of the prophet is commonly known

as you are aware
as the Hegira, from which all true Moslems
date events. Up to this time, his converts
numbered less than a hundred, and his days
had been ^{troubled} dark, indeed; but his character had
been remarkable for its purity, & his efforts at
least marked with sincerity and unselfishness.

Now dawns a different day. The people
of Medina (to which place he had removed) upon
certain conditions, readily accepted his doctrines,
and converts were added in great numbers to the
faith. These people were partly pure Arabs,
& partly Christians. Here the first Mosque
was erected, & here Mahomet preached with free-
dom and effect. Fortune was now crowning
his endeavors, and power fast falling into his
hands. But with the first flush of his success,
his character begins to degenerate. For long years
he had borne, with humility and patience, the
persecutions and revilings of his enemies; for
~~long~~ months he had forsaken home, pleasure
and friends, for the sake of performing his
divinely appointed task. He had indeed lost
everything & gained nothing. Now, instead, the
passions of revenge and bitter hatred assume
complete control over him. ~~Well does Mr. Clarke~~
^{as some say} exclaim, "What sadder tragedy is there than to
see a great soul thus conquered by success!"

No longer is preaching to be made the chief
instrument in making converts, but, instead,

subjects are to be made by the invincible persuasion of the sword. Battle followed battle, most bloody & most terrible, in the majority of which, Mahomet, or his leaders, were victorious, and by which, consequently his religion spread with wonderful rapidity. We cannot here go into the details of his numerous battles, nor of his, almost as numerous, marriages; and, beside these, there is nothing of special interest to note before the time of his death, which occurred in the year 632. Although he had conquered and subdued his old home of Mecca, he continued to live at Medina, the remainder of his life. On Friday, (the Arabian Sabbath) he preached in the mosque, & returning home, grew weaker & weaker, partly from an old disease, & partly from the effects of poison, administered to him a little while before; until, a day or two later, he expired in the arms of his favorite wife Ayesha. His last words were: "I do but go before you; you will soon follow me. Death awaits us all; let no one seek to turn it aside from me. My life has been for your good; so will be my death." — Such, in brief was the life of a great man; remarkably good & remarkably bad, — and, withal, remarkably strange. Was he an impostor? We think not. The nature of his career, & especially the early part of it, combined with other evidences, are not such

as to betoken a deceiver. If not a divinely appointed prophet, - what, then, was the impelling motive? Certain it is that he was subject, from his youth up, to fits and nervous disorders (epilepsy, says Dr. Neil) & it seems highly probable that his supposed divine revelations & communications were the result of some such disease.

Besides, it is, ~~we understand~~, not only possible, but common, that cases of morbid & unnatural, or intense, thought, should lead to such strange conclusions as his. He would often retire to the mountains for a month or two, for unremitting prayer & communion; and, in regard to the epilepsy, or what he called one mode of divine revelation, - it was quite usual for him to rave wildly, & fall violently to the ground, roaring like a camel, with his eyes red & mouth foaming, & remain there, insensible, for hours together. His character was, as we have said, in the early part of his life, a model of unselfish devotion to sincere, if mistaken, convictions; often beautified by the Christian graces, and, in not a few instances, closely resembling that of our Savior himself. -

Alas! that, as he grew old, bright virtues gave place to black ^{dark} vices! Vindictive, oppressive, ambitious, gross, sensual, cruel, inconsistent, - this was the character of Mahomet during ten years of his great power, and the last of his life.

In regard to the ^{Mohammedan} Mahometan religion, we must be contented with giving a summary of Washington Irving's description. Their religion is divided into two parts; Faith and Practice.

The chief rules for practice, are Ablution, Prayer, Fasting, Almsgiving & the Pilgrimage to Mecca.

Of their Doctrines of Faith, there are six principal features, or what ^{our theologians} ~~we~~ might call, 'cardinal ^{truths} points'. The first (which we have referred to) is Faith in the one, only, and single God. "La illaha il Allah" = There is ~~not~~ God, but God.

And here it should be remembered, in their principal doctrine, is where Mohammedism is so specially & vastly superior to the old forms of pagan religions. The second, is Faith in Angels. These are represented as beautiful & ethereal, beings, created from fire, - the purest of the elements. They vary in degree, duty & favor.

Beside, there are the spiritual beings called Jins, or Genii, who, though also created from fire, are, unlike the angels, partakers of the appetites and frailties of the children of dust.

The third article is Faith in the Koran, as a divine revelation, composed of transcripts from a book which, it is held, has been treasured in the seventh heaven from all eternity. -

The Koran is still, ^{governments} a large part of their civil law.

One of those things which it forbids, is the making or exhibiting of paintings or pictures.

of any angelic, human or animal form.

Consequently, in these countries they have no portraits taken, as all such are considered as tending to idolatry. The fourth, is Faith in the prophets, of whom there are, in all, 200,000; but only six are super-eminent, - which six we have named. The fifth article is Faith in the Resurrection & Final Judgment.

This belief is a mixture of the Christian & Arabian creeds; among the latter being their belief in Moslem souls after death appearing before a tribunal, & being judged according to the preponderance of good or bad deeds.

In regard to infidels, the most orthodox believe that at death they will be rejected, and cast off into tribulation, to await the day of judgment.

The Day of Resurrection, it is believed, will be ushered in with great & portentous signs. After the death of all, everybody will be resurrected; Moslems to walk erect, - Infidels to grovel with their faces on the earth. Then, after a final trial and balancing of deeds, the whole multitude will have to follow Mahomet across a bridge "fine as the edge of a scimitar," when all infidels will fall into the dreadful abyss; but the faithful, with their Prophet, will safely reach the shores of Paradise. - Jehennam - their Hell - is fearfully & awfully described. "The very trees have writhing serpents for branches, bearing

for fruit, the heads of demons." Seven stages are described, - one below the other; & varying in intensity of torment. The 1st is for Atheists, the 2nd for Manicheans & Arabian idolaters, the 3rd for the Brahmans of India, the 4th for the Jews, 5th for the Christians, 6th for Magians of Persia & 7th for hypocrites. It should be noted here, that while ^{the} large majority of Moslem Doctors adopt these doctrines as literally true; - a small number allow it to be, in part, figurative description; & these generally teach that eventually God will pardon all - including infidels. But even they cannot admit them to the society of true believers, ^{and therefore} conclude that such will be annihilated. Al Araf is a place between Jehennam & Paradise, where infants, idiots and lunatics will go. To those in Paradise, it is said, Al Araf appears a hell; to those in hell, a paradise. Al Jannat, or The Garden, - & Paradise, - where the true believer will go, having passed through all his trials, - are described as beautifully as Jehennam is terribly, but we cannot quote it here.

Much of ^{this} is similar to the description of Heaven in Revelations. At the beautiful Pool of the Prophet, in the Garden, all believers drink, & having tasted of its sweet waters, are admitted into Paradise by the angel Ruzwan. It is noticeable that that enjoyment which

the Koran promises as the highest in Paradise is what we deem the lowest, even on earth, — namely, the sensual. This is in accordance, however, with the character of the founder of Islamism. Besides the wives he had on earth, seventy-two Houris (or, other wives) are allotted to each believer, whose offspring will grow within an hour to the same stature as the parents! ~~Despite the nature of the subject, we smile to think of the rapid multiplication of the heavenly host!~~

Lastly, their doctrine of Predestination. ^{This} is the most gloomy of all. It is simply Fatalism & needs no description. Man has no choice, but must submit. We shudder to read one of the Moslem traditions on this subject. As quoted by Mr. Palgrave it is: "Accordingly, when God resolved to create the human race, he took into his hands a mass of earth, the same whence all mankind were formed, & in which, after a manner, they pre-existed; & having then divided the clod into two equal portions, he threw the one half into hell, saying, 'These to eternal fire, & I care not', & projected the other half into heaven, adding, 'And these to paradise, & I care not.'"

Such are the doctrines. Comment seems superfluous. Some have their virtues, it is true, such as humility, temperance, honesty, truth, ~~obedience~~, valor, & faithfulness in some

senses, - for the Koran contains many beautiful precepts, - & perhaps we had better dwell on them; but the more awful things of this religion, seem to swallow these all up. ^{Do not} Think ^{either} ~~not~~ too, that the harshest of these are mere doctrinal teachings which the multitude do not believe in. "Those prostrate forms, those wailing voices, are not the signs of hypocrisy, but of a faith that however mistaken, is at least sincere." Their conception of God inspires reverence, but no more. He is terrible. "The Giant", "The Mighty One" "The Proud One", - Absolute Will, controlled by nothing; guided in his dealings neither by justice, nor righteousness. A cruel, hard, tyrannical King is the God of the Mahometans, as taught by their religion; and such, as may well be supposed, are they themselves in nature. - Doomed to their fate, whatever it be, they are inspired by a reckless daring, scarce worth the name of courage, & they submit.

This, this is all they can do. They cannot love him, for they have no God of love; - and with the banishment of love goes out the light of joy, & hope, & happiness. -

Much that is interesting has been written, and much might be said here, on the comparative systems of Jesus Christ & Mahomet, did time and space allow. But the difference between the Religion of Love, & that religion to

which love is an utter stranger, must be at once apparent. Wrongs done under the name of either religion, by hypocritical professors, or erring disciples, & which those religions do not allow nor justify, we ~~ought not to include~~ ^{ought not to include} ~~speak not of~~. These cannot be charged upon them. But when we turn to the respective founders, we seek the fountain-head, and there we see two very different pictures. — A wretched prisoner, taken by the Moslems, was ordered for execution. "Who will take care of my little girl?" said he. "Hell-fire!" replied Mahomet. ^{How different from} For this, the spirit of Jesus of Nazareth, who said in words of sweetest invitation, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of heaven." —

Another ~~prisoner~~ captive was brought before the fierce gaze of the Prophet. "There is death in that glance," said the unhappy man, & in a moment his head was struck off! In the glance of the "One Altogether lovely", there was ever, divine pity, tenderness & love!

Would that the millions, who now dwell in Modern darkness, might learn to know Him as their Savior!

Leard & Beards

Humble Scrawl -

In this my humble scrawl to the
chronicler of your Literary Society -
permits me to say, that though a
young man of quite limited
literary attainments, but who feels
a great interest in such institutions
that I never refuse to contribute of
my limited ability. When called
upon to do so. For what course
could be pursued, that would be
better calculated to raise up for
this glorious nation of which
we can so proudly boast.

Statesmen, Divines, Heroes, and
Poets, that will be examples worthy
of study and imitation, than the
workings of literary ^{societies} ~~societies~~.

Statesmen whose oratorical and
rhetorical power, when wielded from
the rostrum, in times of peace will
teach the offenders of right that
true manhood alone can perpetuate
and keep sacred the ^{honors} ~~sacred~~ of this
glorious Union. Divines whose
proclamations, from the sacred desk,
will enlighten the ignorant concerning
the existence of a Great God, who

rules the Heavens and the Earth, and
to whom every knee must bow
in humble submission; or suffer his
recking vengeance, when, at the last,
the angel of time shall sound the trump.
Heroes of lion bearing - whose sword
may be a scepter, that will cause all
other nations of the Earth, to weaken
and tremble at their iron will, in
times of bloody war. Poets, who may
leave for their posterity records like
unto those of the Miltonic style,
cold, calm, and serene, or the glowing
Byronic - all thrilling with feeling.
Such noble minded men as these,
are such as are required in order that a
republic may exist in purity, and
they are the offsprings of literary
societies. Then to those who are engaged
in literary pursuits, let your march be
around gathering laurels on the hills of
science - drink deep of the cristal
fountains of literature, and join in
the great march to fame.

Anonymous

Squibs

When your opponent calls you
a liar, let him have the floor.

Sarah Bernhardt's first words
upon landing in America were:
"if Henry Ward Beecher or Roscoe
Conkling comes near me I'll scream."

A wicked Connecticut man being
recently taken ill and believing
he was about to die, told a neighbor
that he felt the need of preparation
for the next world, and would
like to see the proper person in
regard to it, immediately the friend
sent for a Fire Insurance Agent.

Much as he loves roast beef John
Bull is continually getting in to
an Irish stew.

An elderly resident of Newtor was
approached by an agent for a
Cyclopaedia. I guess I won't get
any, said the elderly citizen,
and frankly added, I know I
never could learn to ride one of
those pesky things.

Kissing is somewhat like seven
up if he begs, and she thinks she
can make points in the game
she will give him one.

A fashion paper tells us that sick-
en basery is now all the rage in
Paris, "with insertion of portraits
and medallions of point lace.
Nancy ~~looking~~ glancing at your
lady loves stockings and finding
there the portrait of some other fellow.

Annie said a fond husband to his
wife ^{what} ~~what~~ were the current expenses for
last month. Oh? she answered "only 28
cents." Why, how was that, well you
see I only baked cake twice therefore
used very few currents.

Hahnemann, the founder of homeopathic
school was one day consulted by a wealthy
~~and~~ English lord. The doctor listened ^{pa-}
tiently to the patient. He took a small
phial, opened it and held it under his
^{The Doctor} ^{nose.} "Smell," said the lordships nose. "Smell; well you
well you are cured, the lord asks in surprise; how
are paid much do I owe you. A thousand francs
was the reply, the lord immediately
pulled out a bank note and held it under

Ignorance stalking through the land.

A Couple of third ward citizens met each other on the sidewalk last Monday morning as they were starting for business, and one thereof a man who resides on Van Buren street, asked the other, a Jackson street man, if cows had ^{any} front teeth on their upper jaw. The Jackson street man was a little astonished at the question, as there had been nothing said about cows, but replied promptly, "Why of course they have front teeth on their upper jaw; how could they bite off grass if they hadn't?" The Van Buren street man said it was not a question of logic, but a question of fact; and if the Jackson street man did not know whether cows had front teeth on their jaw or not, he ought to say so. I did not ask for opinion, he said. I asked if you knew. The Jackson street man was a little nettled at this and replied with some warmth. If I had a child three years old and should ask such a question as that, I should

be afraid the child was an idiot.
"You would?" "I certainly should."
"Then?" said the Van Buren street man
as it is such a simple question, of
course you can tell me whether cows
have front teeth on their upper jaw
or whether they have not. "Why, of
course they have, "They have eh?" "Yes."
"I'll bet you \$10. they haven't" said
the Van Buren street citizen, pulling
out a roll of bills, and palming off
a couple of fives and shaking them
at his neighbor. "Put up or shut up?"
"There is some infernal catch about
this thing. Said the other suspiciously
I might have known it too the minute
you asked me such an infernal
idiotic question. To catch about
it, replied cheerfully, if cows have
got front teeth upon their upper
jaw the \$10. is yours. if they haven't
the money is mine; Nothing could
be fairer than that could there.
But still the Jackson street man hesitated,
it is barely possible that cows did
not have any front teeth on their
upper jaws. He remembered then
that cows in biting off grass
always threw their noses outward

while horses nipped it off by jerking their noses inward. He was astonished at how near he had come to being victimized, but he did not like to come down. The two were then near the meat market at the corner of Jackson and Michigan Streets, and the Jackson street man sure a butcher would know for certain whether or not cows had front teeth on their upper jaws, so he pushed open the door and said to the proprietor:

"Lieber, have cows got front teeth on their upper jaws?" Lieber was running a skewer through a roast beef, but he stopped looking up in astonishment and said "what?" "Have cows got front teeth on their upper jaws?" "Cows," "Yes, Got front teeth on their upper jaws." "Yes," "Upon my word I don't know you don't know." "No, you see I buy my beef by the quarters at the Slaughter house, and do not have any thing to do with the heads. But I can find out for you where to go over. I wish you would." So the Jackson street man closed the door, and rejoined his neighbor and the two walked on with

out saying a word. A milk wagon
was seen coming up the street
and it was resolved to hail the driver
and ask him the question, as it is
popularly supposed that milkmen are
or less familiar with cows. The Van-
Buren citizen cleared his throat and
yelled, "Hello!" The milkman rein up
and said: go a head with your tests.
If you find any water or chalk in that
Milk I'll give you the whole of it."
The citizens told him to be calm, as they
had no intention of testing his milk,
but they only wanted to know if cows
had front teeth on their upper jaws.
The milkman looked at them about a
minute, and then whipped up his
horses and drove off, mentioning some
kind of a fool that they were. Upon
Wisconsin street they saw another
milkman delivering milk, and
overtaking him they explained the
dispute. He smiled pityingly up-
on their ignorance and said:
"of course cows have front teeth on their
upper jaws - a driveling idiot ought
to know that much. A cow would be
a handsom object without any front
teeth on her upper jaw, wouldn't she?"

I've concluded to take that bet of yours
said the Jackson street man to the other.
Come now down with your dust. Put
up or shut up, "why, didn't you do it
then, when you had a chance? I never
dained to know whether cows had front
teeth on their upper jaw or not, I only
thought I had read so somewhere, and I
asked to see if you knew about it for
certain. but now the thing is settled,
and there is no question about it,
there is nothing to bet on as I can see."
"Oh, of course not, said the Jackson street
man sarcastically, "of course not.
Just then Mr. Clark of the Newhall
house happened along, and as the milk
man picked up his lines and drove off
the Van Buren street man asked Mr
Clark if he knew any thing about cows.
Mr Clark said he did, having formerly
been a Farmer and a cattle buyer. "well,
said the Van Buren street man, do you know
I got the queerest idea into my head
this morning about cows that a
man ever had. Some how or other I
got the idea that cows had no
front teeth on their upper jaw, and
I actually offered to bet \$10. with this
man that such was the case. I don't

see what possessed me." "well, if you
had bet you would have won the money
said Mr. Clark" what exclaimed boath
the citizens to gather I say if you had
bet you would have won the money, for
cows have no front teeth on their upper
jaws, Sweet spirit hear my prayer
said the Van Buren street citizen, as he
pulled his roll and peeled off the ^{two} ~~two~~
fives again and shook them at the
Jackson street man, who turned a
way with a sickly smile, and said
he could not always pulling out his
Money. Ignorance seems to be stalking
through the land like a Kansas
grass hopper an stilt.

Editor

The Pre-Historic Man

The period and the conditions of the early existence of man have, within the last half century, been the subject of fresh and interesting investigations. The recognition of human relics in certain geological relations has established the fact that there once prevailed in Europe a barbarism essentially like that belonging to the lower type of savages of our own time. This primordial state of man in that portion of the world existed so long ago to be excluded with in the historical period; and so far as careful observation has been made, similar evidence of the antiquity of the race is found in the imperishable signs of human habitation and the rude arts of savage life in all other parts of the globe. Northern Europe alone period was buried in an arctic ^{winter} for many centuries. On the summits of lofty mountains, great glaciers of ice and snow were piled, which advanced, by slow degrees, and covered land and sea, when at length this long and dreary period drew toward its close, the glaciers receded, and the earth became habitable, then although a period of intense cold was long continued, there appeared many great and strange animals, now known only by their fossil remains. The people who first appeared, or the first, at least, who are known to have appeared, in Europe, were mere

naked savages with an instinct to kill and to eat
to creep under a rock as a shelter from the cold and
the rain; who in the course of time learned that Fire
would burn and cook, that there was warmth in a
skin of a beast, that a sharpened stone would kill
and scrape much better than a blunt one. From
generation to generation they lived and died in the
caves where they have left the evidences of their
existence; and it is a curious and interesting mark
of their progress that some of these hogtodies
in the south of France made tolerable carvings
in bone and drawings of various animals ^{upon} horns
and tusks of ivory. On the coast of Denmark
there are immense shell heaps called Kitchen
middings or Kitchen-refuse heaps differing little
if at all, from similar heaps on other coasts, all
over the world, except that they have ^{been} dug into,
turned up, sifted, studied inch by inch, atom
by atom, with that sagacity, patience, and
minuteness, which distinguish modern science.
In these are found mingled with stone imple-
ments, bones of various beasts and ^{bones} birds and
shells of different fish, the bones of certain
species of Grouse—a bird known to have fed
upon the buds of the pine tree. But pine tree
does not grow, and has not grown within the
historic period in Denmark. Nor are these men
of the caves and of the Kitchen midding the only
representatives of the ancient race or races who left
their relics in their actual habitations,

In the years 1853-54 two successive dry seasons reduced the waters of the lakes of Switzerland to a lower point than was ever known before.

It was discovered, first by accident, and afterward by careful search, that dwellings built upon piles had once stood in these lakes, near the shore.

Continued systematic and patient examination of the sites of these habitations proves that some of them belonged to an ancient people, and that, as their relics show, they lived in them from century to century, from the earliest appearance of man down, probably, to the historic period, with the last ^{discoveries} ~~discoveries~~ the case seems complete.

Observation and experience would soon lead him to some contrivance better than a mere missile and to combine the stick and the stone into an artificial weapon. So, also, from bruising or crushing with a pebble, the transition is equally natural to a rude hammer or hatchet, the stone prepared in some way, to receive a handle, or sharpened at one end to an edge, so that a blow could be struck to break or cut with careful limitations. It must have taken generations, it may have taken centuries before even this much of culture was secured by the man, whose wants were few, whose intellect was as feeble as the intellect of a modern child, but whose mere brute force or muscular strength and whose power of endurance were probably so great as a lion to suffice, for the most part.

to satisfy his wants. Certainly, as the relics he has left behind him show, a long time elapsed before he much improved his condition. Slowly and gradually he added to the number of his tools, and improved upon their shape and capability. Among the most common of these improved instruments is what the antiquary & calls a belt (beltis - a lohisil) and which may have been used either as a chisel, a hatchet, or an adze; he contrived a scraper with which he cleaned the adhering flesh from the skins of the beasts he killed; he invented bodkins and needles of bone, to pass through them the sinews that served for thread when he made clothing of these skins; and he fashioned harpoons for fishing. To his offensive weapons he added daggers; his axe he improved in size and shape; and he cut jagged teeth in long flakes of flint for saws. Such of these implements as were for use once or twice only in war or in the chase, or for rough and infrequent purposes he left still rudely chipped. From all the varied relics of the man of early, and so far as ^{is} yet known the earliest epoch, the ethnologist has deduced that he was of small brains, retreating forehead, projecting jaws, low in intellect, but of great strength of bone and ~~muscle~~ muscles, which enables him to encounter and overcome the formidable

dangers of his time, he lived near the sea shore or on the banks of lakes and rivers, from which he drew, in part, his substance. A hunter and fisherman, compelled to a constant struggle for bare subsistence, he did not at first cultivate the earth, and it is doubted if even he bestowed much labor upon gathering the fruits and vegetables which nature unassisted might have afforded him. His food was flesh, the incisors of his jaws that have been found are, like those of the Esquimaux of the present day, worn smooth, and it is surmised that, like that people, he preferred to eat raw - perhaps because he was slow in learning to cook the flesh of the animals he killed. His front teeth did not overlap as ours do but met one another like those of the Greenlanders, and he could therefore the more easily tear and gnaw the flesh from the bones. The skins of the beasts he killed in the chase, or trapped, perhaps served for tents, and no doubt for clothing; their flesh and the marrow of their bones, for which he seemed to have a special fondness, were his food. These skins he dressed with his unpolished stone scraper, shaped them with his stone knife, sewed them with threads of sinews in needles of bone.

To the ^{beginning} ~~beginning~~ of that remote and long continued ~~epoch~~ ^{era} has been given the name of stone age, because these men had only learned to fashion from the pebbles he picked up at their feet, a rude weapon for warfare and a rudely implement for domestic use. And this era of the childhood of the race is divided into two periods, the Ungravelled stone age (Palaeolithic) and the Gravelled stone age (Neolithic). But the dividing line between these two periods is so vague and uncertain that it is thought by some impossible to define it in any other way, than by the recurrence of a second glacial era when all Europe was wrapped in an arctic winter, and buried in astic ice probably for hundreds of years.

The Lake dwellers, however though some of them were in the condition of the earliest stone age were generally of that more recent period when the continent had settled into its present form; their population was numerous ^{enough} to gather into communities sufficient for the felling of trees with their stone age axes, these trees sharpened with the aid of fire they drove into the muddy bottoms of the lakes as piles for the support of the platforms of their houses. With their relics, in but three feet ~~deep~~ in thickness the accumulation of centuries are found the first evidences of agriculture and horticulture

Among the charred remains of their Villages which seems to have often been destroyed by fire are wheat Barley, and Linseed, Apples and Pears cut in halves as if for winter use, the seeds of Strawberries, Raspberries, Elderberries, Blackberries loaves of bread, fragments of woven cloth.

But the earliest men of the case and probably of the Kitchen Middings, had reached to no such point of culture. Nor was it till he had attained to the age of polished stone that man domesticated animals, with the implements of that time are found also the bones of the Dog the Hog the Horse the Ox the Sheep, the Goat, animals made useful for labor as well as for food. First born among the continents, says Agassiz, though so much later in culture and civilization than some of more recent birth, America, so far as her physical history is concerned, has been falsely denominated the New World. There was the first dry land lifted out of the waters, there the first shores washed by the Ocean that enveloped all the earth beside; and while Europe was represented only by Islands rising here and there above the sea, America already stretched an unbroken line of land from Nova Scotia to the far west.

To account for the resemblance in the works of art, the temples, the pyramids, the hieroglyphics

of central America and Mexico to those of Asia, it has been suggested that the eastern and western continents once approached each other where the Ocean now rolls between, and that a zone or circle of the earth was at that period occupied by pyramidal building people. And to strengthen the supposition it is alleged that there are many points of resemblance between the Gaunches, the aboriginal but now extinct people of the Canary ^{Isles} ~~Islands~~ and the ancient Egyptians on this parallel zone.

An curious coincidence with these mingled facts and conjectures the story is recalled which Plato says was related to Solon by an Egyptian priest of the island called Atlantis larger than Asia (Minor) and Libya combined lying beyond the pillars of Hercules, inhabited by a powerful and war-like people, and which was destroyed by earthquakes and floods nine thousand years before his time. In later times the Islands of Antilia the Islands of the seven cities the Island of the holy bishop Brandon, placed midway in the sea of darkness, as the Atlantis was then called found its place in the earlier maps of the world, sometimes under one name sometime under another when the geography of one half the Globe was merely guessed at.

In New Orleans in 1852 a human skeleton was dug from a excavation, made for the foundation of Gasworks at a depth of sixteen feet and beneath four successive buried forests of cypress. Dr. Dawler, into whose possession this skeleton came believed from its position that it had lain there not less than fifty thousands years. There is an Petit Anse Island in Louisiana, a bed of almost pure rock salt found in every part of it at a dept of from fifteen to twenty feet. On this spot has been disinterred the fossil bones of the Mastodon and the Elephant and underneath them lay fragments of pottery and bits of broken Pottery in great profusion. A Dr Koch of St Louis an enthusiastic though not a scientific collector and exhibitor of fossil remains affirmed that in 1839 he dug up in the bottom lands of the Bourbeuse River in Missouri from a depth of eight or nine feet the bones of a Mastodon, in such juxtaposition with human relics as to show that man and this beast, whose race is no longer in existence met upon that spot in deadly hostility. He asserts that when the exhumation was made, the great bones of the legs of the animal stood erect as if the creature had become immovably mired in the deep and tenacious clay. Around it

had seen kindled a fire by human hands and in the ashes that lay about the skeleton from the depth of from two to six inches were scattered bits of charred wood and half burnt bones, stone arrow heads, stone axes, and rough stones - these last brought evidently from the beach of the river at some distance, where in the stratum of the bank and there only in the neighborhood are similar stones still found. All these missiles unquestionably had been hurled at the creature whose gigantic strength, stimulated by pain and rage and fear, the torments of the flames, the shouts of the pursuers, the sharp wounds from their stone weapons, was not enough to extricate from the slough into which his great weight had sunk him. In 1857 the fragment of a human skull was taken from the gold drift of California one hundred and eighty feet below the surface of the table Mountain, in association with the fossil bones of extinct animals. More recently in 1867 or 68 another human cranium was ~~taken~~ found in a mining shaft Calaveras County. The shaft in which the bone was buried is one hundred and fifty feet deep and was sunk through

6.
five beds of lava and volcanic tufa and
four beds of gold-bearing quartz.

However strong may be the probability
of the Asiatic origin of the North Am.

Indians, behind them appears another
race which must have been displaced
by that Mongolian Migration. If here
as elsewhere there were races more
ancient than has hitherto been supposed,
we can no longer look upon the western
hemisphere as solitary and unpeopled
unknown and useless to man till he
grown old in the East was numerous
enough and far enough advanced in
intelligence, and wants to wander a-
broad upon the face of the earth
in search of a new home.

Editor.